World Alliance News Letter

Vol. XXVI, No. 2 February, 1950

PACIFIC SCHOOL OF RELIGION

ONLY IN THE SOIL OF TRUE BROTHERHOOD

LESLIE T. PENNINGTON

LOOKING BACK upon the bright Victorian skies at the turn of the century, so filled with radiant promise and buoyant hope, Henry Steele Commanger has written, "Within less than half a century prosperity gave way to ruin, universal peace to universal war, certainty to fear, security to insecurity, the ideal of progress to the doubt of survival."

This is a somber judgment in the sober perspective of history. It is a judgment very difficult for those of us who live in the "Years of the Modern" fully to grasp. Yet it is only as we look with fearless and unwavering realism into the heart of this darkness that we can win a valid right to hope.

The problem of modern civilization and the issues of peace are religious to their very core.

Neither of the two lives which stand out as religiously significant against the background of this first half-century belongs to the mainstream of modern western civilization.

ALBERT SCHWEITZER belongs to the ages, to the spirit of Jesus, of St. Paul and of Johann Sebastian Bach. The blazing torch which he threw into the darkness of our civilization he threw across the centuries and across the world into the heart of suffering in the Dark Continent. It was from the vantage of his work in his African jungle hospital that he surveyed the shambles of Europe and wrote his critique of modern civilization, not alone in his great phrase, "Reverence for Life", but in his incarnation of it.

Mahatma Gandhi — content to remain a Hindu because it was not an exclusive religion but one which allowed him to drink freely of the living waters of true faith, wherever found, while yet maintaining his rapport with his own people — has been called "the man who most resembles Christ in 2,000 years". He brought the energies of naked religious faith massively to bear upon the issues of power as no other man of our age.

Both Schweitzer and Gandhi, each in his own way, have taught us that peace can only grow in the soil of true brotherhood. They have quietly and fearlessly rebuked the lip-service which we pay to the theory of brotherhood, with examples of personal engagement in it to the very roots of their being. They have taught us that brotherhood is not so much a matter of shared happiness as of shared suffering. "Only as a man is purified and liberated from the world by that which he suffers and endures does he become capable of truly ethical action." It is only as we identify ourselves with and take upon ourselves the suffering, the misery, the injustice done, and the inhumanity wrought upon the lowliest of our human kind, that we become capable of sounding and uniting the hearts of men in the ways of true peace. This is true no matter who we are, no matter where we are, no matter how great our accomplishment in any other specific field. This is the incarnate truth of true religious faith which we moderns have either forgotten or never really learned.

WE HONESTLY DESIRE PEACE in the dizzying confusion and terrifying strife of the global age now upon us, but we cannot give it substance because we lack the fearless clarity of single-hearted faith and the daring fiber of single-hearted love. We all want peace, but, like the young man in Scripture, we go away sorrowful when we hear the clear-spoken word or see the clean-incarnated deed.

The reason the issues of peace seem so baffling, so hauntingly beyond the reach of our personal or united power, is that we fail in the requisite acts of brotherhood in our own dooryards. For the issues of world peace can only find solution in world brotherhood, and the issues of world brotherhood are closer to us than breathing, nearer than hands or feet.

As Gunnar Myrdal has said, "What has actually happened within the last few years is not only that the Negro problem has become national in scope after having been mainly a Southern worry. It has also acquired tremendous international implications. . . . The deep patience of colored peoples is at an end. Everywhere among them there is the same resolve for freedom and equality that white Americans and British have, but it is a grimmer resolve, for it includes the determination to be rid of white rule and exploitation and white race prejudice, and nothing will weaken this will. . . . The treatment of the Negro is America's greatest and most conspicuous scandal. . . . For the colored peoples all over the world, whose rising influence is axiomatic, this scandal is salt in their wounds. . . . The development of the American Negro problem during the years to come is, therefore, fateful not only for America itself but for all mankind."

When recently asked whether we were making progress in race relations, Ralph Bunche replied: "Yes,

(*Continued on page 2*)

ITEMS OF INTEREST

MacARTHUR SEMINAR AT MERRILL HOUSE

A four-session seminar on "Creative Forces in International Relations" is being held during February at Merrill House. The lecture-discussion series is under the leadership of Dr. Kathleen W. MacArthur, widely known in this country and Canada as lecturer, educator, and author. A specialist in the field of international relations and comparative religion, she will show in this lecture-discussion series how the world's religious forces can contribute to a solution of current international problems.

The seminar meets each Tuesday in February at 3:00 p.m. The subjects are:

Feb. 7—Creative Human Relations
Feb. 14—Proving Ground for Creative Efforts for Peace.
Feb. 21—Ethical Directives in the Struggle for a World of Peace
Feb. 28—Unifying Principles in a Divided World

For reservations, please write or telephone The Church Peace Union (REgent 7-3703).

"CHOSEN GROUP" IDEA CRITICISED

A recent sermon by Rabbi William F. Rosenblum, Temple Israel, New York City, is of special pertinence to our celebration in February of Brotherhood Month. An excerpt of the sermon follows: "My concept of God leads me to a firm conviction with reference to Man. It is that there are no master races, no master religions and no master nations and that no people has been chosen by God to be His favorites or His darlings to the exclusion of others. I do believe that the Jews, for example, chose to serve God as the Master of the Universe, and I have every regard for my Christian brothers who dedicate themselves to the service of their 'Master'. That's religion in action, whereas the idea of a 'Chosen Group', assuredly in the realm of Faith in God whom we all proclaim as the Father of us all, is arrogance in religion. And with that latter concept, as a rabbi and as a clergyman, I can never sympathize."

MOUNT HOLYOKE UN INSTITUTE

The first two summer sessions held by the Mount Holyoke Institute on the United Nations met a growing desire among students and educators to know more about the UN and its place in a new world pattern. The enthusiastic cooperation given to these former meetings by governmental and UN leaders has led to intense interest in the third Institute which will be held this year, June 25 — July 22. Since the facilities of the college permit only a limited number of members, applications to attend should be sent as early as possible to Marjorie Fisher, Mount Holyoke Institute on the United Nations, South Hadley, Massachusetts. Information concerning tuition, living expenses and the program will be mailed upon request.

INDIAN CONFERENCE USES "TWO GIANTS"

In a recent communication from India, A. A. Paul World Alliance representative, reported that over one hundred delegates had attended the interfaith conference in Tambaram. The conference was divided into four commissions which studied various aspects of the general theme: "Communism and Its Challenge to the Modern World." Detailed findings of the commissions will be available at a later date. In his conference report, Mr. Paul commented as follows about a Church Peace Union publication: "The continued and uninterrupted success of the Communist party in China is naturally causing some anxiety in the minds of our people here. Their success means that the Communist forces are at the borders of India north and northeast. I have read with deep interest one of the books you sent, *Two Giants and One World*, and it seemed to me that the author has suggested a way of bringing about an understanding between the two great countries, the USA and the USSR. I hope that the lines that he has suggested will be taken up seriously by the leaders of the two countries and by the UN."

SCHOOL AND THE UNITED NATIONS

One of the foremost functions of the central office of the World Federation of United Nations Associations, located at 1, Avenue de la Paix, Geneva, is to stimulate the dissemination of information concerning the UN in schools throughout the world. A seminar held in Cuba early in January attracted teachers from Mexico, Guatemala, Panama and Haiti; another in Rome drew scholastic attention from every city in Italy. This month, a seminar in Teheran will discuss education in the entire Middle East. Helpful information concerning teaching as related to the UN can be regularly obtained through the above address, the branch office in this country (45 East 65th Street, New York City), or the Department of Special Service, United Nations, Lake Success, N. Y.

(Continued from page 1)

but we must consider the framework in which progress is made. If a man has stolen your birthright and progress is measured in the slow degrees by which he gives it back, no progress short of complete restoration can be fast enough. It is difficult to enjoy a birthright posthumously."

The greatest service we can render peace is to restore this broken world within ourselves and in our own dooryards.

Dr. Pennington, a trustee of The Church Peace Union, is minister of The First Unitarian Church, Chicago.

THE FUTURE OF RELIGION

Swami Nikhilananda

Many thoughtful people in all parts of the world realize the imperative need of a spiritual revival on a broad ethical, humane, and rational basis. The aggressive evil let loose by man's passion, greed, and lust for power can be subdued only by the power of aggressive good, for the realization of which one requires the deepest knowledge of man's relationship with his Creator. This knowledge lies in the domain of religion. Religion must reorient political, economic, and social relations for the ultimate welfare of humanity.

The unseemly conflict between the various religions has been undermining the devotion of intelligent men and women to their respective faiths. Why do religions quarrel? Why do they disagree? Is it possible for religion to satisfy on a world-wide scale the spiritual hunger of rational human beings? Upon the answer to these questions will depend the future vitality and usefulness of religion.

The Three Parts of Religion

All great religions consist of three parts, namely, philosophy, mythology, and ritual. Philosophy, to be sure, is their enduring foundation. Mythology explains abstruse philosophy to the average man through stories, fables, and more or less legendary lives of men or supernatural beings. Ritual is a further concretization of philosophy and is made up of forms, ceremonies, and other visual details that appeal to the senses. All recognized religions have these three elements, some stressing one and some another. Philosophy is the essential thing, describing the basic principles of religion, its goal, and the means to its attainment. The other two are non-essential, but by no means unnecessary. An aspirant can never practice what may be called a purely spiritual religion. One cannot get a wheat plant by sowing only a wheat kernel. The kernel must be protected by the husk, which falls away as soon as the plant grows. Religious quarrels for the most part, are the result of emphasis on non-essentials. Men quarrel over the basket, while in the meantime the precious contents have slipped into the ditch. The ritual and mythology of a religion are influenced by many local factors. There cannot be any uniformity about them.

All religions agree about the existence of God. That there is a supersensuous and supramental reality behind the world of the senses and behind the world of false shadows and selfishness, is a universal spiritual truth. Religions may differ about God's name, form, or attributes, but they dare not doubt His reality. The aim of religion is to realize God in the soul, the kingdom of heaven within man.

All religions admit the existence of the soul apart from the body, senses, and mind. While the latter change and perish, the soul is unchanging and immortal. That the soul is in its true nature perfect, or was perfect at the beginning, seems to be a common belief. But this perfection has been lost as a result of man's own actions. Only through the knowledge of God can he regain perfection and freedom. Religion enables man to know God and prescribes, among other things, veneration of prophets, scriptures, saints, and God's holy name, for the attainment of this end.

The Transcendence of Spiritual Experience

Finally, all religions agree that the ultimate spiritual experience is transcendental and that the mind, in the course of its development, reaches a point where it leaves behind both sense-perception and reasoning and sees God face to face.

In God's creation there are various religions. There is a tremendous vitality in all the great religions. Each religion takes up, as it were, one aspect of the Godhead, one part of the great universal Truth, and devotes itself to embodying and interpreting that part of the Truth. As long as there remain on earth diverse tastes and temperaments, there will also remain the need for different religions to lead man to the common goal of the Spirit. God is one; religions are many. But there need be no conflict. Let each man pursue his own spiritual ideal with unswerving devotion and at the same time show respect for the ideals of others. It is love and appreciation that grease the wheels of religion and make them run smoothly. Take a man where he stands and from there give him a lift.

Universality in Religion

In a sense, universal religion, like the brotherhood of man, already exists. It is the basis of all faiths. God Himself is the universal religion. He is the thread on which all the faiths are strung, like so many pearls of a necklace. As the aspirant deepens his faith through the practice of the disciplines associated with his ritual and mythology, and ultimately leaves them behind, he comes nearer to God, to the realization of universal religion. By rising above our national passions and prejudices we discover the brotherhood of men.

Let us think of a circle. Many radii emerge from its center. The farther away they move from the center, the greater is the distance between one radius and another; the nearer they approach to the center, the closer they are to one another. Finally, they all meet at the center. As religions move away from God, friction and quarrels increase; as they move towards God, harmony and friendship grow. Finally they all meet in God and in Him become one.

Swami Nikhilananda is leader of the Ramakrishna-Vivekananda Center in New York City. He is the editor of a translation of The Upanishads *and other works.*

OBSTACLES TO UNDERSTANDING AND PEACE

LOUIS L. MANN

In an age of confusion and bewilderment, our ancestors turned to God. The Psalms contain many prayers in which individuals sought guidance and strength. One of these great utterances reads: "Give me understanding that I may live."

Our teachers in the *Talmud* commented that without understanding, a person merely *exists*; he does not *live*. Now in an atomic age, without understanding, we shall even cease to exist. Science has annihilated time and space. A world that has grown physically smaller must, in the nature of things, grow morally and spiritually larger. Unless we develop morally and spiritually to the same degree that we have developed mechanically and technologically, we will have produced a Frankenstein that will turn around and crush its very maker. Brotherhood, once a dream and once a vision, has now become a necessity. Splitting the atom before uniting mankind may change the birth certificate of the atomic age into the burial permit of civilization.

THE IRRATIONALISM OF PREJUDICE

The first obstacle to understanding and peace is *perilous prejudice*. In its last analysis, prejudice is the rationalization of the irrational. If prejudices were uprooted, we would have a revolution — not one in which the world is turned up-side-down, but one in which the world, already up-side-down, would be turned right-side-up. If prejudices were uprooted, segregation would disappear, a man's worth would be more significant than his birth, welfare more significant than wealth, deed would be superior to creed, hatred would not hound and haunt and harrass untold multitudes. Christians would no longer be Christ-less and Jews would no longer be God-less.

The second obstacle to understanding and peace is *rancorous racialism*. The most explosive myth of the twentieth century is racialism. Because of rancorous racialism, Hitler founded his nefarious nazism upon the lie of a superior race. Japan was alienated by the American Exclusion Act of 1922, which seethed until it boiled over in 1941. Displaced persons have been kept out of so-called civilized countries, and anti-Semitism has been kept alive as a poisoned wedge for reactionism of every kind. Because of rancorous racialism, we have defeated the FEPC, the repeal of the poll tax, and the anti-lynching law.

What are the scientific facts about race? The late Professor Boaz, undoubtedly the greatest anthropologist of all times, has left a heritage on this subject: There is no superior race and there is no inferior race; there is no master race and there is no slave race; there is no pure race and there is no impure race; there is no "aryan" race.

The third obstacle to understanding and peace i *pernicious power politics*. Power politics is just ar other word for gangsterism, national and interna tional. The principle is the same. Have you ever aske yourself why only the five big nations, or the fiv strong nations, were given the veto power in the UN The small nations have no veto power. Quite th contrary — the small nations were vetoed out of the power. A small nation, therefore, in the last analysi cannot be right except as it pleases the expedien demands of an overpoweringly large nation. We hol on to an old idea of absolute sovereignty long afte we have realized that it results in international ana chy. At the beginning of every war, we still speak o neutrality, when it is nothing short of immorality. W speak of isolation which is an impossibility. Isolatio repudiates the greatest teaching of religion: I am m brother's keeper. When we refuse to be our brother keeper, we become our brother's killer.

The fourth obstacle to understanding and peace *God-less greed*. Aristotle said that if we understood an virtue, we would really understand every virtue, b cause any virtue includes every virtue if properly u derstood. Love would include justice, justice woul include love, and so on. In like manner, and possibl even more so, Godless greed includes so much that wrong with our civilization. The fact that raw mat rials and raw deals are so often associated, the di covery of oil and the enslavement of the people i whose land it is discovered, has added to the cur of imperialism.

THE CONTRIBUTION OF RELIGION

We are not, however, without hope. Religion is th answer. It can and must create a moral climate i which these obstacles to understanding and peace a overcome. Woodrow Wilson once said: "As each litt minute rivulet, apparently weak and insignificant itself, winds . . . around until it finds its way into an becomes part of the overpowering ocean, so each litt church or synagogue . . . , is a small rivulet that w find its way into the overpowering ocean of publ opinion that can and will yet redeem mankind."

If we build in wood, it is destined to rot before th atmospheric pressure of heaven; if we build in bri and stone, it is destined to crumble before the storm of time and the winds of the ages; if we build in iro and steel, it is destined to flow as water before th smelting process of the universe; but if we build spirituality, in religion, in ethics, in man's humani to man, if we avail ourselves of the understandi which God offers to every generation of them th seek Him, we build for eternity; and the ages as unborn will arise and call us blessed.

Dr. Mann is rabbi of Chicago Sinai Congregatio

FOCUS > *on the Churches' Work for World Order*

DYNAMIC RELIGION DEMANDS FULL HUMAN RIGHTS

AMERICANS are being asked in February to observe Brotherhood Week.

For centuries the religions have striven, each in its own way, to establish justice and equality. Despite the ethical and social teachings of the great religious leaders, progress has been slow and plodding. But progress has been made. By means of the Magna Carta, the Declaration of Independence, the Constitution, we in this country have advanced to a place where human rights have a sound legal basis and, to some degree, individual acceptance. But attainment of full human rights, even in the United States, is still in the future. The President's Committee on Civil Rights points out the widespread practice of segregation and the need for national laws to safeguard against this and other discriminatory practices. The inroads on the moral fiber of democracy demand immediate, national action.

It is impossible to decide who suffers the greatest moral damage from our civil rights transgressions, because all of us are hurt. That is certainly true of those who are victimized. Their belief in the basic truth of the American promise is undermined. But they do have the realization, galling as it is sometimes, of being morally in the right. The damage to those who are responsible for these violations of our moral standards may well be greater. They, too, have been reared to honor the command of "free and equal". And all of us must share in the shame at the growth of hypocrisies. . . . All of us must endure the cynicism about democratic values which our failures breed.

The United States can no longer countenance these burdens on its common conscience, these inroads on its moral fiber.

—THE PRESIDENT'S COMMITTEE ON CIVIL RIGHTS

BUT IT IS NOT ALONE the individual and national effect of injustices that we have to consider. As the colonial peoples of Asia and Africa increase their demands for equality the problem assumes an international importance. How we conduct ourselves at home seems to them to be a clear reflection of our true attitude to the colored peoples the world over. Too often our treatment of them in colonial areas has left a scar that will be hard to eradicate.

The West has too often despised the Asian and the African and still in many places denies them not only equality of rights but even common humanity and kindliness. This is one of the great danger points of our modern world; and now that Asia and Africa are shaking off their torpor and arousing themselves, out of the evil may come a conflagration of which no man can see the range of consequences.

—PRIME MINISTER JAWARHARLAL NEHRU OF INDIA

We have been moving to the place where we consider human rights a universal, not only a national, problem. Through the United Nations we have drafted a Genocide Convention and a Declaration of Human Rights. We are now drawing up a Covenant of Human Rights in the UN. So before the American people are three basic steps in assuring existing rights to all and gaining a greater equality and protection for all. The President's civil rights program, the Convention on Genocide, (outlawing mass murder for reasons of race or creed), and later the Convention on Human Rights, must all be acted upon by our legislature. Each of these is an attempt to recognize an ideal and a truth through law.

For if there is truth, we are by nature destined to know it and to articulate it and to share it. And thus either you despair of truth, the deep truth of man, or, if you know it, you must lift it to the lucid form of ideas and share it with others in fact.

—DR. CHARLES MALIK,
UN Representative of Lebanon.

RELIGION has its responsibility in making the truth known and effective in man's relationship to man. If it ignores the voices of Asia and Africa, and even of America, it will justly be accused of deserting its principles for a cowardly isolationism of conscience.

Our religion fails whenever it becomes a means of spiritual self-indulgence, making us feel good alone. *It succeeds only when it drives us to an awareness of suffering, struggling humanity everywhere, so that we can no longer look upon ourselves as separate persons, but persons involved inextricably in the entire human struggle.* —THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

It is axiomatic that covenants and laws are necessary; but statutes alone cannot be effective. At the heart of the problem lies religion, for religion is the unifying, dynamic factor in achieving social justice. If religious forces are activated both in our country and throughout the world, they can make men aware of their essential oneness, and can inspire them to strive for the safeguarding of human rights. Religion can make men aware of their failures in the past and impel them to envisage the ideal toward which they should strive in the future. From religion came the impetus to assert human rights; and from religion should come the spiritual resources by which men may be encouraged, sustained and nurtured in achieving these rights.

ON THE POLITICAL FRONT

Commonwealth Conference in Ceylon

The recent Commonwealth Conference at Columbo, Ceylon, again focused attention on what has proved the most effective democratic strategy to combat the Communist floodtide in Asia. This strategy took concrete form in the program, unanimously approved, for economic and technical assistance to underdeveloped areas. This unanimity clearly shows, as one observer put it, that the Commonwealth "is a positive world force operating inside, and yet apart from the United Nations".

Agreement was reached on a number of fronts. First and foremost in the economic area, the Foreign Ministers accepted a scheme to help not only the needy Commonwealth territories in Asia, but also Burma, Siam, the United States of Indonesia, and Indo-China if they wish to be included in the program. The conference agreed, for instance, to recommend sterling credits to Burma for rehabilitation of its rice industry, of vital necessity to the rice-deficit areas in Southeast Asia. In general, a basic aim at the Ceylonese meetings was to find ways and means to raise the standard of living among the depressed Asiatics to whom Communism often looks like a panacea. Although the Commonwealth Dominions disagree at present on the question of recognizing Communist China, they present a common front not only in economic matters but also on such issues as a Japanese peace treaty.

The Commonwealth Foreign Ministers assumed in their discussions that to set the program into motion will require its integration with the US Point Four proposal and the United Nations Program of Technical Assistance. The Commonwealth Conference again highlights two important points: first, only a regional program can effectively meet a regional need; second, a long-range economic program, fully implemented, may be the method to avoid military action.

Recognition of Communist China

The confusion and uncertainty about what to do concerning Communist China increases in the United Nations; and at the time of this writing, it seems that the China question with all its ramifications has become the central issue in the foreign policy of the United States. In view of this situation, it is significant that large numbers of Protestant missionaries and Christians in China appear to support early United States recognition of the new Chinese government. Dr. John MacKay of Princeton Theological Seminary, recently returned from an extended tour of East Asia, justifies recognition on these grounds: the excellent behavior of the Communist armies in their conquest of the Chinese mainland; the fact that missionary activity has not been disrupted; the widely held belief that Chinese Communism will take a different form from Soviet Communism; the massive support of the new government by China's people, completely disillusioned with the Nationalists.

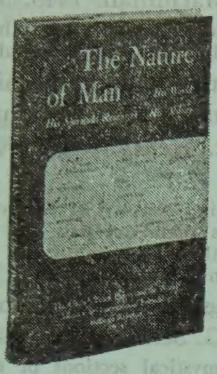
A similar view is defended by such a veteran missionary as Dr. Roderick Scott, for many years dean of Fukien University in Foochow, now in this country. Dr. Scott points out that although Mao Tze-tung is an orthodox Marxist, his program has been neither collectivist nor totalitarian. Actually Mao has followed Chiang Kai-shek's 1927 program and has used two of the early Nationalist slogans, "Reconstruction" and "Production"; and he appears to want peace. Dr. Scott stresses that Mao's success stems from two *un-Russian* policies, namely, destroying feudalism by giving farm land to individual farmers and attacking imperialism by proclaiming nationalism.

Whatever our point of view on the China problem either in its theoretical or concrete aspects, we cannot escape for long the day of decision on certain issues. How, for instance, can we continue to recognize Generalissimo Chiang and what has become his government-in-exile without embroiling ourselves with those of our allies who are recognizing the Mao regime as the legitimate government of China? How can we play our full part in opening the channels for free trade throughout the world, if we ignore the vast area of China and the needs of its people? Are we falling into a Soviet diplomatic trap, as one influential publicist suggests, when we allow provocative actions such as the seizure of American consular property in Peiping to push closer to Chiang and further estrange us from Communist China? (Thomas J. Hamilton in *The New York Times* declares: "Delegates and members of the secretariat, who have watched the Soviet delegations in action in the United Nations for four years, are agreed that the primary aim of these tactics is to inflame American public opinion to the point where it will be impossible for the United States to accord recognition to the Chinese Communist regime for many months".) Have we faced the fact that the vast majority of China's 463 million people are not Communist even though they have accepted the Mao regime, that this vast group of people has a deep friendship for the USA, and that a continued refusal to recognize the new government would turn the Chinese people away from this country and toward Soviet Russia? Our future status in Asia hinges on a forthright answer to these questions, and on the consequent development of a long-range, realistic China policy. Surely the time has come when the United States must, like the Commonwealth Conference, foster a daring constructive program which will aid the people of Asia to meet their physical and moral needs.

The Nature of Man

HIS WORLD, HIS SPIRITUAL RESOURCES, HIS DESTINY

A discussion by a group of distinguished scientists, clergymen, philosophers



Foreword
HENRY A. ATKINSON
General Secretary, The Church Peace Union

Introduction: The Dignity of Man
LYNN HAROLD HOUGH
Clergyman, Educator and Author

Man's Place in Nature as Seen by a Biologist
EDMUND W. SINNOTT
Chairman, Department of Botany, Yale University
Director, Sheffield Scientific School, Yale University

Man and the Earth that Supports Him
KIRTLEY F. MATHER
Professor of Geology, Harvard University

Art and the Nature of Man
MARY CECIL ALLEN
Artist and Author

Religious Disciplines (The West)
JOHN SUTHERLAND BONNELL
Minister, The Fifth Avenue Presbyterian Church, New York

Religious Disciplines (The East)
TARAKNATH DAS
Professor of Public Affairs, New York University
Lecturer in History and World Politics, Columbia University

Man and His Destiny
GARDNER MURPHY
Professor of Psychology, College of City of New York
Lecturer in Psychology, Columbia University

The Social Sciences and the Whole Man
ORDWAY TEAD
Chairman, Board of Higher Education, New York City

Philosophy and the Development of the World Man
CORNELIUS KRUSÉ
Professor of Philosophy, Wesleyan University
Chairman, American Council of Learned Societies

Psychology and Psychotherapy
BRAND BLANSHARD
Professor of Philosophy, Yale University

Summary and Synthesis
LEWIS MUMFORD
Author and Lecturer

The fundamental purpose of this book is to show how science, philosophy, and religion contribute to an understanding of the nature of man. Each author interprets the interrelationship of science, religion, and philosophy; and each seeks to help contemporary man find a way out of his present global predicament. The book indicates clearly the complexity of our political, social, and economic problems. It further shows, however, that a solution to our world dilemma — if it is to be valid and enduring — must be based on moral and spiritual principles.

PRICE $1.00 Trade discount for quantity orders

Published by
THE CHURCH PEACE UNION
170 EAST 64th STREET
NEW YORK 21, N. Y.

HUMAN RIGHTS

ON DEC. 10, 1948, the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights. The observance of this important anniversary would be void of meaning if we who are celebrating it failed to realize the challenge that it brings: what have we done, what are we doing, and what can we do in the future to help insure that the lofty principles of that declaration are carried into effect?

No man today, in these troubled times, can take refuge in the thought that for countless centuries the human race has existed without exercising the universal precepts as contained in the declaration. The infamy of our violent past can account, perhaps, for our distrust of the future; it does not, however, justify present inaction.

No country is guiltless of the oppression that still weighs upon mankind. How many states can boast, even within their own frontiers, a real and complete code of freedoms? And, even if they could, would they, by that fact alone, have fulfilled their duty toward the rest of the world?

Truth recognizes no frontiers. The destiny of man is a universal responsibility shared by every one. So long as any right of any man is violated, the United Nations' Declaration will hold us guilty of cowardice, negligence, laziness and inhumanity. The document signed in Paris a year ago will seem a very far-off goal so long as men anywhere still have to endure hunger and want, injustice and ignorance.

Documents such as this are incentives not to complacency but to heroism. There is little value in writing them; the important thing is to live them. They are not just dreams or hopes. They are calls to action, showing us the tremendous gap that exists between the promise and the fulfillment. It is we who must close that gap, bringing all our talent and strength to the task. To sustain this ideal, built up at such heavy cost, demands of us tenacity and courage.

The peoples want words that are borne out by deeds. Every one of the rights of man was fought for: and we must fight to keep and extend them.

—TORRES BODET

PROGRAM SUGGESTIONS

Brotherhood Month
February, 1950

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. . . ." *International Declaration of Human Rights.*

In observance of Brotherhood Month, varied and diffuse materials are available. A few are listed below:

FILMS

"Prejudice" — 6 reels, 60 minutes. $12, one day; $6, each additional day.

"One God" — 4 reels, 40 minutes. $10.

"Brotherhood of Man" — 1 reel, 10 minutes. $5.

"Man - One Family" — 2 reels, 20 minutes. $4.

"Pictures in Your Mind" — 2 reels, 20 minutes. $6.

(Obtainable from Religious Film Association, Inc. 35 West 45th Street, New York City)

FILM STRIPS

"We Are All Brothers" — 35 mm., silent, 30 minutes, plus discussion. $3.50; rental, $.50.

(Obtainable from Council on Christian Social Progress of the Northern Baptist Convention, 152 Madison Avenue, New York City)

"Forward All Together" — 82 frames, $3.

"How To Be Happy and Free" — 50 frames, $3.

"Free To Be Different" — 40 frames, $3. 10 or 15 minutes, plus discussion.

(Obtainable from Film Publishers, Inc., 25 Broad Street, New York City)

RACE RELATIONS SUNDAY PACKET FOR 1950, marking Brotherhood Month. Distributed by the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City, this packet contains worship service, programs for children, youth and women, and information for speakers. Complete packet, $.10 each; $6.25 a hundred.

BOOKS

Reading for Brotherhood Week, selected by the National Conference of Christians and Jews.

American Me, Beatrice Griffith. Houghton Mifflin. $3.50.

The Negro in the United States, E. Franklin Frazier. Macmillan Co. $8.

Punishment Without Crime, S. Andhil Fineberg. Doubleday & Co. $3.50.

Recovery of Man, F. R. Barry. Charles Scribner's Sons. $2.

The Wisdom of Catholicism, Anton Pegis. Random House. $6.

SUGGESTED READING

The Pattern of the Past: Can We Determine It? by Pieter Geyl, Arnold J. Toynbee and Pitirim A. Sorokin. Beacon, Boston. 1949. 130 pp. $2.00.

A philosopher-historian and a philosopher-sociologist write brilliant, stimulating critiques of Toynbee's *Study of History*.

We Survive as told to Eric H. Boehm. Yale University Press. 1949. 308 pp. $3.75.

Too quickly we forget the horrors inflicted by Nazism. This book is a vivid reminder as it tells the dramatic stories of individuals who fought Nazism and survived.

Encyclopedia of Religion ed. by Vergilius Ferm. Philosophical Library. 1945. 844 pp. $5.00.

This comprehensive volume is an invaluable reference work for teachers, clergymen and scholars.

Dictionary of Folklore, Mythology and Legend, Vol. One: A-1, by Maria Leach. Funk & Wagnalls, 1949. 531 pp. $7.50.

A well-edited volume that deserves to become a standard reference work.

Saints Are Not Sad. Assembled by F. J. Sheed. Sheed & Ward. 1949. 441 pp. $3.75.

Biographical sketches of some 40 saints, engagingly written by various authors, among them Hilaire Belloc and G. K. Chesterton.

Cosmopolitan World Atlas. Rand McNally, Chicago. 1949. 352 pp. $12.50.

A handsome volume crammed with interesting and pertinent data; an invaluable and distinctive addition to any library.

Japan Since Perry by Chitoshi Yanaga. McGraw-Hill. 1949. 723 pp. $6.00.

A thorough and objective history of modern Japan by the associate professor of history at Yale University. He stresses that one of the gravest threats to peace is the domination of a great power by the military, and the consequent exclusion of civilians from policy making.

New Dictionary of American Politics. Ed. by E. C. Smith and A. J. Zurcher. Barnes and Noble. 1949. 437 pp. $3.25.

This volume by two members of the faculty of New York University is a revision and enlargement of a work first published in 1888. It provides ready references on more than 2400 topics dealing with politics, government, economics, geography and history.

Challenging Years: The Autobiography of Stephe Wise. Putnam. 1949. 323 pp. $4.00.

This book describes the influential, dramatic life of on of the most prominent religious and civil leaders of our da The story not only of the man but of the times in whic he lived and worked.

Promise and Fulfilment: Palestine 1917-1949 by Arthu Koestler. Macmillan. 1949. 335 pp. $4.00.

A vivid account of what happened during the eventfi years culminating in the establishment of Israel.

The Mahatma and the Missionary. Selected Writing of Mohandas K. Gandhi. Edited by Cliffor Manshardt. Henry Regnery, Chicago. 1949. 140 p $2.00.

Affirming that truth is revealed only from within on self, this book explains why an exterior stimulus towa that truth can be found just as readily in Hinduism as Christianity.

Zohar: The Book of Splendor. Selected and Edited Gershom G. Scholem. Schocken Books. 125 pp. $1.5

The mystical sections of the Kabbalah, here collecte remain, to the Jewish religion, a source of doctrine a revelation equal in authority to the *Bible* and the *Talmu*

The Cambridgeshire Syllabus of Religious Teachi for Schools. The University Press, Cambridg England. 1949. 184 pp. 7s. 6d.

A disarmingly objective analysis of the Bible makes t book a valuable guide when teaching students, up to t age of 16, basic Christian principles.

Towards a Reborn Church by Walter Marshall Horto Harper. 1949. 122 pp. $1.50.

The history of attempts at church unity through c ferences at Edinburgh, Stockholm, Lausanne, and Amst dam. Dr. Horton's thesis is that only a "reborn churc will ever become truly ecumenical. "By the instrumenta of a church thus revitalized, God can save a civilization badly off as ours."

RECOMMENDED BOOKLETS

From the Steppes to the Prairies. Ed. by Cornelius Kra Mennonite Publication Office, Newton, Kansas. 1949. 115 $1.50. Historical essays on the Mennonites. A 75th anniver publication.

The Illusion of World Government by Reinhold Niebu The Graphics Group, Whitestone, N. Y. 1949. $.25.

World Government. The Annals of the American Academy Political and Social Science. July, 1949. $2.00.

World Alliance News Letter

Volume 26, No. 2 February, 1950

The World Alliance News Letter, *published every month, except July and August, by the Church Peace Union and the American Council of the World Alliance for International Friendship Through Religion, is sent to all members of the World Alliance. Individual memberships are* $2.00 *a year.*

American Council of the World Alliance: Mr. Walter D. Head, President and Director; *Rabbi Philip S. Bernstein, Most Rev. Francis J. Haas,* Vice-Presidents; *Mr. Harry N. Holmes,* Sec'y. Emeritus; *Church Peace Union: Dr. Ralph W. Sockman,* President.

Office Address: Dr. Henry A. Atkinson, General Secretary, 170 *E. 64th Street, New York* 21, *N. Y.*

Editorial Council

A. WILLIAM LOOS, *Editor*

HENRY A. ATKINSON WALTER D. HEAD

JOHN R. INMAN

World Alliance News Letter
170 E. 64th Street
New York 21, N. Y.

Section 562, P.L.&
U. S. POSTAG
PAID
New York, N. Y
Permit No. 724

To the Librarian
Pacific School of Religion
Berkeley, California

POSTMASTER: If undelivered FOR ANY REASON, notify sender, stating reason, on FORM 3547, postage for which is guaranteed.